



Review Article

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CONCEPT OF *VEGA*; *ADHARANIYA VEGA* AND *DHARANEYYA VEGA*, DISEASES DUE TO *VEGADHARANA* AND THEIR *CHIKITSA*

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Abstract

Ayurveda refers to physical and mental urges as *Vega*, which are vital for good health and physiological balance. *Vega* is divided into two classes; *Dharaniya Vega* and *Adharaniya Vega*, where the latter should never be suppressed. Early Ayurvedic scholars identified the suppression of natural urges as a significant causative factor for different types of diseases. For this reason, *Adharaniya Vega* must be allowed to express them naturally. Approximately thirteen urges were documented by various *Acharyas*, including urination, defecation, flatus, vomiting, sneezing, nausea, yawning, thirst, sleep, hunger, teardrops and ejaculation. *Acharya Charaka* introduced *Swasthya Chatushka* as a set of several principles related to physical and psychological well being. *Vega* is one of these components, representing the natural instincts and biological reflexes of the body. Suppressing these natural urges may lead to chaotic functioning of the body, initiate the disease processes, and ultimately deteriorate the general health of an individual. This review aims to bring to light the significance of *Adharaniya Vega*, the disorders arising due to its suppression, and also the measures stated in Ayurvedic literature for their treatment.

Key-Words: *Ayurveda*, *Dharaniya Vega*, *Adharaniya Vega*, *Natural Urges*, *Vata*

Introduction

Ayurveda describes various concepts including physiological importance of *Vega*. These *Vega* further classified into two types; *Dharaneeya* and *Adharaneeya Vega*. The number of *Adharaneeya Vegas* is described in subtle variations by various *Acharyas*. Natural urges are necessary for physiological function to be preserved. *Dharaniya* includes psychological or emotional impulses that can be controlled through self-awareness so they do not negatively affect someone's mental health or cause them to behave unethically. These include emotions like greed, sadness, fear, anger, jealousy, emotionally attached to something, and excessive desires (lust). If these emotions are expressed uncontrollably, they can negatively affect mental health and create distress [1-3]. There are thirteen *Adharaniya* urges indicated in the classical Ayurvedic texts, especially in the *Charaka Samhita*, which include passing gas, urination, defecation, sneezing, thirst, appetite, sleep, coughing, heavy breathing, vomiting, yawning, crying, and ejaculation. *Adharaniya* urges are physiological in nature and should never be controlled because they represent an essential function of the body that must occur to maintain homeostasis. Suppressing such urges may lead diseases and affects physiological balance of body [4-6].

Pathogenesis

The development of *Vegavadhidharaana* or the suppression of natural urges occurs *via* the blocking of the normal flow/expression of physiological urges which can lead to *Avarana* and *Prakopa* the *Vata Dosha*. Increased *Vata* affects the normal functioning of multiple channels of expression such as: *Purishavaha Srotas*, *Pranavaha Srotas*, *Annavaha Srotas* and *Mutravaha Srotas*. This can causes variety of diseases such as *Gulma*, *Shoola*, *Udavarta*, *Hridroga*, *Shirahshoola* and dysfunction in the gastrointestinal, urinary and respiratory tracts [5-7].

It should be noted that prolonged suppression will then diminish *Agni* even further and create *Ama*, which will then ultimately lead to a further disturbance of the *Doshas* and their normal physiological functions. The way an urge is suppressed can depend on its type (e.g., *Mutra Vega*/ *Purusha Vega*) as well as the *Dosha* (e.g., *Pitta*/*Kapha*) that was involved in the previous stage of that urge; thus both can lead to vitiation of the corresponding *Dhatu*s.

Disease associated with *Vegadharana*

- ✓ Suppressing the urge to urinate (*Mutra Vega*) may lead to disease states such as *Ashmari* or any other bladder condition.

- ✓ Suppression of the urge to defecate (*Purisha Vega*) will also result in many of these same disorders (e.g., *Adhmana*, abdominal pain and *Udavarta*).
- ✓ Furthermore, suppressing the urge to expel flatus (*Vata*) may cause abdominal distension and discomfort in the chest.
- ✓ Suppression of hunger (*Kshudha*) and thirst will also result in fatigue, weakness and decreased vitality, etc.
- ✓ Suppression of *Nidra Vega* can lead to headaches, stress, drowsiness and impaired cognitive function.
- ✓ *Kasa* and *Kshavathu* when suppressed may cause respiratory and thoracic diseases.
- ✓ Long-term suppression of all of these urges will eventually lead to *Dhatu Kshaya*, decreased *Bala* and decreased *Vyadhikshamatva*, thereby compromising one's health and well-being.
- ✓ Withholding of vomiting can create skin conditions, itching sensations and fever.
- ✓ Withholding of yawning can create tremors, spasms and/or numbness.
- ✓ Withholding of tears can lead to eye conditions (including conjunctivitis), runny nose (rhinitis).
- ✓ Withholding of semen can create discomfort in genitals, problems with semen and/or urinary tract.

If these natural reflexes are suppressed, then the *Doshas* become aggravated, particularly *Vata*, and cause disturbances to the body's channels as well as create a variety of pathological conditions as mentioned above. Therefore, Ayurveda indicates a strong emphasis on fulfilling these normal and natural urges/instincts in a timely manner in order to ensure good health and prevent the development of disease [6-8].

Chikitsa (Treatment & Management)

Nidana Parivarjana or identifying and removing the causative agent that caused a suppression of natural urges is the main principle used in management of disorders caused by *Vegadharana*. Suppressing physiological urges produces a predominantly *Vata* aggravation; thus, the basic principle of treatment is *Vatanulomana*, or the proper movement

and normalization of *Vata*. The various principles of treating illness associated with *Vegadharana* are depicted in **Figure 1** [7-9].



Figure 1: Various principles of treating illness associated with *Vegadharana*

Ayurvedic approach to management of these disorders is to use a combination of external treatments (such as *Abhyanga*, *Swedana* and *Avagaha Sweda*), internal purification procedures (e.g., *Panchakarma*) and changes in diet to restore the physiological balance within an individual and to reduce the risk of further complications.

Abhyanga provides muscle relaxation, nourishment of body tissues and a calming effect on the nervous system. *Swedana* provides relief from stiffness opens the channels in the body and increases circulation. *Avagaha Sweda* provides relief from discomfort, pain and obstruction in the pelvic, urinary and abdominal regions. In addition to the external treatments mentioned above, internal purification treatments are also used to assist in restoring physiological balance and to prevent further complications [6-8].

The most effective treatment for disorders with *Vata* predominance, especially in relation to constipation, abdominal discomfort and urinary retention is *Basti Karma*, or the use of medicated enemas. *Nasya*, or the application of medicated oils or herbal preparations into the nasal passages, can be utilized to relieve obstructions at various levels of the head and neck and to restore normal physiological function. Therapeutic *Vamana* can eliminate the excess of *Kapha* and toxins that have accumulated in your body if the body's natural urge to vomit has been held down. Dietary management also helps to restore metabolic and digestive balance; therefore, nourishing preparations like *Yusha*, *Mamsarasa*, *Peya* and

Ksheera that can help to restore digestive function, replenish depleted tissues and support recovery [7-9].

Conclusion

The *Roganutpadaniya Adhyaya* talks about *Vegadharana* which refers to stopping different types of urges before they create disease. In Ayurveda *Vegadharana* is very important as an underlying cause of many different types of diseases and it is an important factor that helps to determine whether or not someone will develop an illness, or die due to an illness that is developed. There are two different kinds of *Vega* found in Ayurveda, *Dharaneeya* and *Adharaneeya*, the classical texts tend to place more emphasis on *Adharaneeya Vega* since they play an important role in maintaining a balance of the *Dosha* and helpful in distinguishing between balanced and imbalanced individuals. The principle behind the therapy of such condition is *Nidana Parivarjana Eva Chikitsa*. Diseases that are caused by suppressing natural urges, or other natural functions, can be avoided if these natural reflexes can occur without any restriction. Traditional texts discuss the different symptoms and diseases that develop as a result of suppressing different types of natural urges as well as the close relationship between health and physiological processes.

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